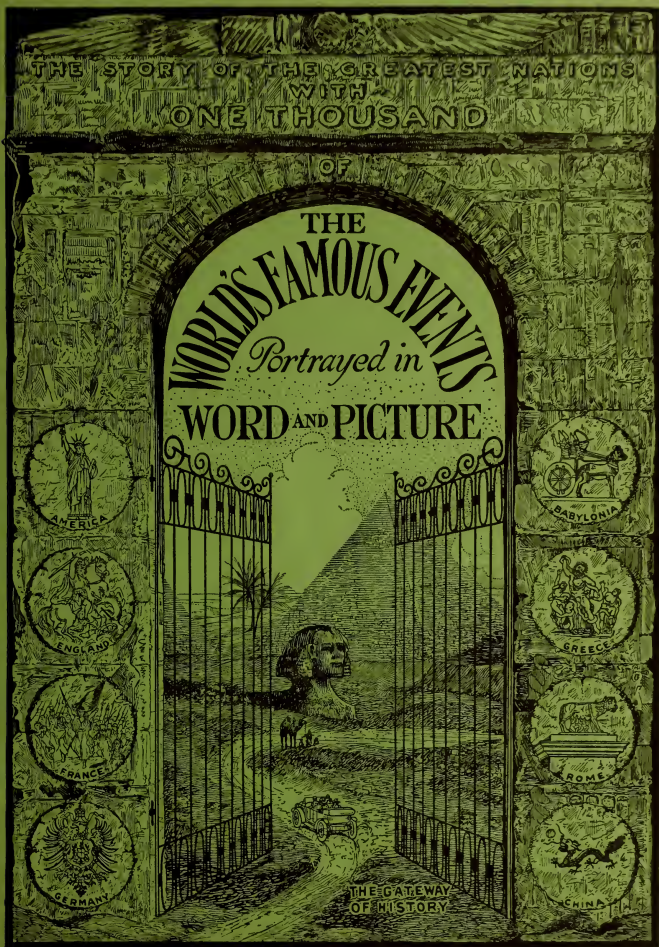


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THE DERVISHES' LAST CHARGE

(The Power of the Soudanese Arabs Broken by British Troops at Omdurman)

From a drawing by the English artist, Frank Dodd

TWELVE years after Gordon's death the English, having completely reorganized Egypt, resolved to reclaim the abandoned Soudan. El Mahdi was dead; but under the rule of his successor, the Khalifa, the Arab "dervishes," or religious fanatics, had made the Soudan a land of most awful shame and murder. The one trait of the savage dervishes which may be named with praise was their frenzied courage. As the British troops advanced, the dervish forces met them again and again, charging madly up to the very mouth of the English guns where the few survivors fought hand to hand.

The chief battle was at Omdurman, across the Nile from Khartoum. The English army was led by Sir Herbert Kitchener. The dervishes, thirty thousand strong, instead of waiting behind the walls of Omdurman, rushed fiercely out to the attack. Thrice at least in earlier years they had charged Egyptian armies thus, and annihilated them. But now the British fire, from cannon and rifle combined, was too deadly. Whole columns of dervishes were wiped out without ever reaching the British line. In their last attack, here pictured, a white flag in front was seen to fall by actual count sixteen times. And each time another warrior snatched it from the fallen one and bore it onward.







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SCIENCE MASTERS THE NILE

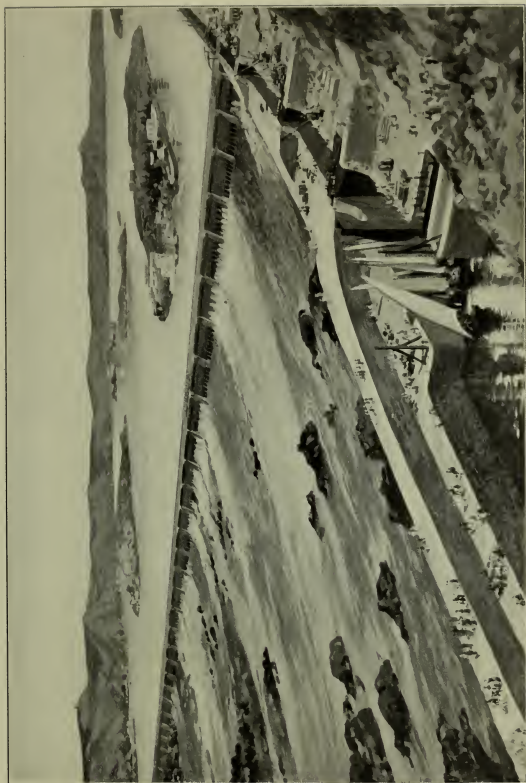
(The Opening of the Flood Gates at the Completion of the Great Assuan Dam)

From a photograph taken at the time

THE generation or more during which England has held control of Egypt has witnessed the complete transformation of the country. Everywhere one meets prosperity, where before all was misery and almost starvation. Chief of the great engineering works undertaken by the English has been the building of a great dam across the mighty Nile at Assuan where the "first cataract" blocks the free navigation of the river. The purpose of this dam is to regulate the annual overflow of the Nile, so that Egypt shall neither be swamped nor left wholly without a flood, since either case means short crops the following season, with famine as the result.

The dam was completed in 1902, and opened with elaborate ceremonies. The reigning Khedive Tewfik was present with many distinguished Englishmen. The guests were wheeled in chairs across the long face of the dam, then the gates were lifted, and the waters permitted to rush through the channel they have since followed. This stupendous piece of engineering work has since fulfilled its purpose perfectly, another monument to the genius of man, and a guarantee of Egypt's future prosperity.







THE GRECIAN WORLD

(A Map of the Early Greek Home in Europe and Asia)

Prepared specially for this work by Austin Smith

THE Greeks were the "heirs of the ages," the inheritors of all the wisdom slowly and painfully acquired by the earlier races. The scattered fragments of knowledge treasured by Babylonians and Egyptians, Persians and Phœnicians, were all seized upon by the keen-minded Greeks and fused into a general knowledge of life, a complete philosophy such as no race had possessed before.

To understand these remarkable people we must first understand their land; for every race is the product of its environment. Study, then, for a moment this map of Greece. European Greece was a rocky peninsula thrust out into the sea, and so deeply indented by gulfs and bays as to be almost a collection of islands. Beyond the mainland, actual islands, the summits of a submerged mountain chain, spread on across the Ægean Sea to the coast of Asia. Hence the Greeks became a race of sailors. The sea was their roadway and their fortress. Island called them on to island; they became explorers. They grew alert of mind, venturesome, eager for new sights and new thoughts.

At home their little rugged mountain farms gave them no sustenance without labor. Thus they became energetic, hardy, and accustomed to vigorous toil. They developed both in body and in mind.







CHRONOS AND HIS CHILDREN

(Chronos, or Time, with His Daughters, the Four Seasons)

From a painting by E. Veith, a contemporary German artist

THE early history of Greece is just a mass of legends wherein history and fable blend inextricably and facts loom doubtfully. The earliest of the legends deal with the gods, and of these gods we are told that the first of all, creator of all things, was Uranus, or heaven, who had for wife Gaea, or earth. To these two were born many children, chief of whom was Saturn, or Chronos, the god of time, from whom come our words *chronology*, *chronometer*, etc.

Chronos rebelled against his father and deposed him; or, in other words, active, swift-flying time took the place of immovable eternity. During the reign of Chronos men were born and peopled the earth. Then Chronos was in his turn dethroned by his son Zeus, or Jupiter, the thunderer, the god who typifies the rule of intellect over mere earthly force. Thus Chronos in his old age was exiled from heaven, the region of the gods, and dwelt on earth among men. He made his home in Italy, where he taught men so much that they all lived in peace and wisdom and ever after looked back to the time of Chronos as "the golden age."

Our picture shows him in his age, with the typical wings of time's flight, and the scythe with which he cuts all things short. Around him are his children, the four seasons, and their children, the tiny baby hours.







THE WAY OF THE GOOD AND UPRIGHT

THE WAY OF THE GOOD AND UPRIGHT
IS THE WAY OF THE KINGDOM OF HEAVEN.
MATTHEW 23:13

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MATTHEW 23:13





THE WAR OF THE GODS AND GIANTS

(Zeus, Aided by His Kindred, Overthrows the Giants of Tartarus)

From a painting by the contemporary German artist, Hermann Prell

THE reign of Zeus or Jupiter, the younger god who typified the force of Intellect, was as much disturbed as that of old Chronos had been. But Jupiter had the aid and pleasure of having brothers and sisters with whom he shared Heaven and who fought by his side. In other words Intellect gathered round itself many aids in its struggle against the merely physical forces of Nature. The chief war of the younger generation of gods was against a new brood of children born to ancient Gaea, the earth. These were the race of Giants.

The Heaven of Jupiter was on Mount Olympus, a mighty peak that rises nearly two miles above the sea on the northern boundary of Greece. The Giants piled lesser mountains one above the other to reach Olympus; but when they seemed almost ready to succeed, Jupiter and his kindred rushed out from Olympus and overthrew them. Our picture shows the famous charge. Jupiter, the thunderer, hurls his lightnings from his chariot. His brother Pluto, the power of darkness, rides beside him. His son Apollo, the god of the sunshine, launches an arrow at the desperate Giants. Minerva, daughter of Zeus, holds before her the hideous gorgon shield of war which turned all beholders to stone. The eagle of Jupiter also threatens the stricken intruders.







THE RIVER OF DEATH

(Mercury Leads the Dead to Their Last Home)

From the recent painting by Adolf Hirémy Hirschl

THE religious belief of the Greeks was not exalted. They regarded their gods simply as men like themselves, possessed of all their evil passions, only much bigger and stronger than they and exempted from the fear of death. To the Greek, death was a horror. He had a vague idea that the souls of men persisted after death, but their eternity was one of tragedy. The souls dwelt in a dark, chill region called Hades, and there they spent their time weeping, and yearning for the bright, sunshiny earth they had left behind.

The spirits or "shades" of those who died were gathered from all lands by one of the gods, the swift-footed Mercury, known by his symbol, the staff of life with two twining serpents. Mercury guided all his wailing and despairing company to the shore of the black river Styx which marked the boundary between Earth and Hades. Here the dead were ferried across in the boat of Charon, the ancient and mysterious ferryman. He spoke no word to any of his passengers, nor did any one ever speak to him; the silence of death enveloped all from the moment they entered his boat.

It was this tragic conception of the dreary land of death which made the Greek cling so intensely to all the joys of life.







SUMMER IS STOLEN FROM EARTH

(The God Pluto Carries Off Earth's Daughter Proserpine)

From the painting by the recent German artist, Paul Schobelt

THE Greeks personified everything in nature and explained all the conditions of life and climate that surrounded them by stories which we call "nature myths." Thus they said that Jupiter had two brothers Neptune and Pluto, and that to secure their allegiance he divided his domain with them, keeping the land for himself, giving Neptune the sea, and assigning the dark underworld of Hades to Pluto.

Pluto, however, was so discontent with his cheerless realm that Jupiter allowed him to carry off the fairest maid on earth, Proserpine, to share his throne. Proserpine typifies the green and beautiful summertime, or perhaps more accurately the warmth and fire which are the source of life everywhere and were as necessary in Hades as on earth. Proserpine was the daughter of Ceres, the goddess of earth's vegetation and harvests; and Ceres searched the whole universe for her lost daughter, mourning and refusing comfort. While Ceres mourned, the harvests ceased; all plant life was checked in its growth, so earth was perishing. At length Jupiter revealed to her what had happened, and compelled Pluto to release Proserpine and let her return to earth every year and spend six months with Ceres. So every year earth blooms with warmth while Proserpine is here, then fades and shrivels while she spends the winter in Pluto's chill domain.







ORPHEUS LOSES EURYDICE

(Orpheus, after Winning His Wife from the World of Death, Loses Her at the Entrance)

After the painting by the contemporary French artist of Lille, Eugène A. Deully

GRADUALLY the stories of the Greeks extended beyond their "nature-myths" or tales of the gods, and told of the doings of men in conflict with the gods. That is to say, man was at first regarded as helplessly submissive; later he thought of himself as daring to face the gods and match his will against theirs.

The earliest man of whom Greek story tells is Orpheus. He is said to have introduced the worship of the gods into Greece, to have taught men religion and medicine, and to have recorded his doctrines in poems. Chiefly, however, he was noted as a musician. With the strains of his golden lyre he swayed men and animals to follow him. Even trees and rocks moved under the impulse of his music. He was wedded to the nymph Eurydice and so loved her that on her death he followed her shade down into Hades. By his music he persuaded Pluto and Proserpine to let Eurydice follow him back to earth. A condition however was made, that he must not look back at her until she was safe beyond Hades. Such was his longing for his wife that at the last step he turned around too quickly; and Eurydice was carried back by the god Mercury into the darkness. Orpheus went mad, and in his ravings insulted the bacchantes, the woman followers of the god of wine. They in their anger tore the musician to pieces.







THE LABORS OF HERCULES

(Hercules Pursues the Stag of Cerynea)

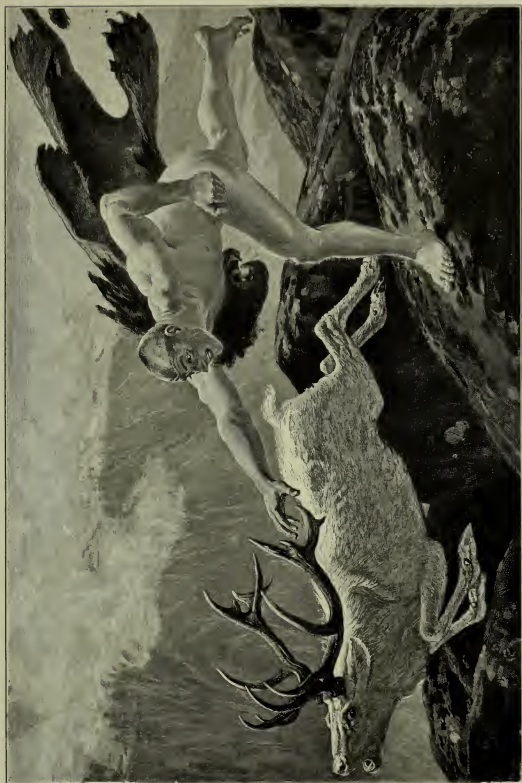
By the contemporary German artist, O. Schindler

AS the ancient legends of the Greeks descend from gods to men, we come to mention of a great and very ancient city, Argos. In this city, wherever it was situated, the Greeks first dwelt, and their earliest heroes ruled. By far the most celebrated of these was Hercules, a son of the great god Jupiter and of a queen of Thebes in Greece. The goddess Juno was his enemy through life and so afflicted him that at length Jupiter decreed that if Hercules could perform twelve great labors he should be raised upon his death to be one of the gods themselves.

The fourth of these labors typical of the others was the capture of the wonderful stag of Cerynea, which had golden antlers and brazen hoofs and roamed with the speed of light among the wildest mountains of Greece. Hercules was to bring the stag unharmed into the presence of his cousin, King Eurystheus of Argos. Hercules chased the stag for a whole year over chasm and rock until at length he wore it down and captured it. Our picture shows him in full pursuit, with his lion skin streaming from his shoulder. This skin was stripped from a mighty lion whose slaying had been the first exploit of his early manhood.

After accomplishing the twelve labors, Hercules did many other deeds of value for men, and became recognized as the great national hero of Greece. After his death, Jupiter fulfilled his promise of making Hercules a god.







JASON WINS THE GOLDEN FLEECE

(Medea Charms the Dragon while Jason Steals the Prize)

A painting by the noted contemporary French artist, A. P. R. Maignan

ALL the stories of the older heroes were finally, in the later ages, gathered into one, and became parts of the tale of the Golden Fleece. This fleece was the skin of a golden ram which hung in a sacred grove, guarded by a dragon, at the far end of the earth. The hero Jason was given the task of winning the fleece, and he entreated the aid of the other Greeks. He was helped by all the celebrated heroes of the past, including Orpheus and Hercules.

These heroes, fifty in number, were called the Argonauts, because they sailed with Jason in the ship Argo. After many adventures they reached the land of the fleece; and here Jason was aided by the king's daughter, Medea, who was a mighty sorceress. She charmed and then drugged the dragon, so that she and Jason escaped with the treasured prize. Being pursued by Medea's father and his followers, the heroes fled in the Argo and sailed onward. They kept following the coast-line, until at length they encircled the world, that is, the world of Europe as the ancients knew it, and in this manner got back to Greece, having been the first men to see all the wonders of the world.

The later fate of both Jason and Medea was tragic. He deserted her, and she in revenge slew their children. Then, according to one form of the story, she persuaded him to sleep under the shade of the old, rotting hull of the Argo, so that its timbers fell on him, and the ship which had been his glory caused his death.







THE FATES

(Clotho, Lachesis and Atropos, Who Were Supposed to Regulate Man's Fate)

*From the celebrated drawing by Michelangelo, the great Italian master
of the sixteenth century*

IN addition to the gods and those heroes who were thought of as almost gods, demigods, the Greeks also believed in and had their stories of other supernatural beings, who were eternal and acted quite independently of the gods, though probably regarded as being in some vague way dependent on them. Such were the Muses, who presided over the various arts, the Furies who pursued murderers with remorse, and most powerful of all, the Fates.

These Fates were three aged crones who presided over the destinies of men and gods alike. Men might struggle and plan, and think that they were making their own way through the world, but really each life moved as the Fates decreed. They were Clotho, who spun the thread of life from her distaff, Lachesis, who twined and measured it, and Atropos, the oldest of all, who cut it off with her shears. Thus Atropos, very old, blind, and with her huge, clashing shears, was the Grecian figure of death.

In addition to such supernal creatures, the Greeks also believed in lesser beings more nearly akin to man. They talked of wood fauns and water nymphs, dryads who lived in trees, satyrs who had the limbs of goats, and centaurs who had the bodies of horsés. With such fantasies as these the imaginative Greeks peopled all the world around them.







THE ELOPEMENT OF HELEN

("The Face that Launched a Thousand Ships")

From the painting by the recent German artist, R. von Deutsch

NONE of the Greek stories so far told have any definite historical basis which modern research can discover.

But we come now to the celebrated story of the siege of Troy; and that has a very definite historic foundation and even a date. It occurred eleven or twelve hundred years before Christ, and it serves as a fixed point of reckoning in history. The tales of the Greeks preceding it are too vague for positive acceptance; those of a later period are genuine history, though doubtless somewhat distorted by time. Between these two classes lies the great semi-historic story of Troy.

The tale begins with Helen, who was the most beautiful woman in the world. She was a princess of Sparta, this being the first time Sparta appears prominently in the old legends. Her beauty led to her being sought in marriage by all the princes of Greece. So the wisest of them, Ulysses, seeing the danger of a general attack upon the successful wooer, persuaded them all to vow that they would unite in defence of whichever husband Helen herself selected. She chose the Spartan prince Menelaus; but three years after there came to Sparta from Troy, young Paris, the handsomest of men. He and Helen eloped. Thus the Greek princes unexpectedly found themselves pledged to aid Menelaus in attacking Troy.







RUINS AT THEBES

PRONOUNCING VOCABULARY OF NAMES USED IN THE STORY OF THE ANCIENT WORLD

Aahmes (ah'mēs)
 Abydos (ă-bī'dōs)
 Abyssinia (ăb'ēs-sīn'ī-ă)
 Accad (ăc'căd)
 Achæmenes (ă-kām'ēn-ēz)
 Achæmenides (ăk-ă-mēn'ī-dēz)
 Achmet (ăc'mēt)
 Adonis (ă-dō'nīs)
 Afghan (ăf'gan)
 Afghanistan (ăf-găn'is-tăn)
 Aga-Mohammed (ăg'ga mō-hăm'med)
 Agathocles (ă-găth'o-klēz)
 Ahasuerus (a-hăs'u-ă-rus)
 Ahmed Mirza (ah'măd mīr' ză)
 Ahriman (ah'rī-măn)
 Ahura-mazda (ă-hoo'ră măz'dă)
 Amalekites (ăm'ă-lēk-ītes)
 Amenemhat (ă-mēn'ēm-hăt)
 Amenhotep (ă-mēn'ho-tep)
 Ammonites (ăm'mūn-ītes)
 Amraphel (ăm'ra-fēl)
 Amytis (a-mē'tīs)
 Antioch (an'tī-ok)
 Anu (ăn'oo)
 Apis (ă'pis)

Ararat (ăr'ă-răt)
 Armenia (ahr-mē'nī-ă)
 Arsaces (ar-să'sēz)
 Artabanus (ar-tă-bă'nus)
 Artaxerxes (ar-tak-zēr'zēs)
 Arvad (ahr'văd)
 Aryan (ahr'yăn)
 Ashdod (ăsh'dōd)
 Assouan (ăs-soo'ăn)
 Assur (ăs'sur)
 Assur-bani-pal (ăs'sūr băn'ī păl)
 Assyria (ăs-sīr'ī-a)
 Astarte (ăs-tahr'tē)
 Astyages (as-ty'a-jēz)
 Atabeg (ăt'ă-bēg)
 Athothis (a-thōth'is)
 Avaris (a-vă'ris)

Baal (băle)
 Babylon (băb'ī-lon)
 Bactria (băc'trē-a)
 Bakhtiaris (băk'tē-ăr'-iz)
 Bashi-Bazouks (băsh'ī bă-zookz')
 Bedouin (bēd'oo-ēn or bēd'oo-īn)
 Bel (bēl)

Belshazzar (bel-shāz'zār)

Berosus (bā-rō'sus)

Botta (bōt'ă)

Bubastite (bū'bās-tite)

Byblos (bīb'lōs)

Cadesia (kā-dē'zē-a)

Cadiz (kah'dēth)

Cairo (kī'rō)

Cambyzes (kam-bī'sēz)

Canaan (cā'nān)

Carthage (kahr'thāge)

Chaldæa (kāl-dē'ă)

Chedor-laomer (kēd'or lā'o-mer)

Chosroes (kōs'rō-ēz)

Cleopatra (klē-ō-pā'tră)

Croesus (krē'sūs)

Cunaxa (kū-năx'ă)

Cyaxares (sī-ăx'ă-rēz)

Cyrene (sī-re'nē)

Cyrus (sī'rūs)

Darius (da-rī'ūs)

Deioces (dē-ī'ō-kēz)

Dido (dī'dō)

Diodorus (dī-ō-dō'rūs)

Ea (ē'ă)

Ecbatana (ēk-băt'ă-nă)

Edomites (ē'dōm-ites)

Elam (ē'lām)

Elamites (ē'lām-ites)

Elissa (ē-līs'să)

En-lil (ēn lēl')

Epiphanes (ēp'ī-phā'nēz)

Erech (ē'rēk)

Eridu (ēr'ī-dū)

Esar-haddon (ē'sār hăd'dōn)

Eth-baal (ēth bā'ēl)

Euergetes (ū-ehr-ghe'tēz)

Euphrates (yū-fră'tēz)

Fayoum (fi-oom')

Gaza (gă'ză)

Gizeh (gē'zē)

Gomates (gō-mah'tēz)

Hamath (hă'măth)

Hamilcar (hă-mīl'kar)

Hamites (hăm'ites)

Hammurabi (hăm'mūr-ah-bē)

Hannibal (hăn'ī-băl)

Hanno (hăn'ō)

Harpagus (hahr'pă-gūs)

Hasdrubal (hăs'drū-băl)

Herat (hēr-ăt')

Herodotus (hē-rōd'ō-tūs)

Hezekiah (hēz-ē-kī'ah)

Hierakonpolis (hē-ă-ră-kōn'pō-līs)

Himera (hīm'ēr-ă)

Hippocrates (hīp-pōc'ră-tēz)

Hiram (hī'rām)

Hittite (hīt'tite)

Horem-heb (hō'rēm hēb)

Hormuz (hōr'mūz)

Hyksos (hīk'sōs)

Isdigerd (īz'dī-gērd)

Ishbosheth (īsh-bō'shēthe)

Ishtar (īsh'tār)

Isis (ī'sīs)

Ismail (īs-mă-ēl')

Jebusites (jēb'ūs-ites)

Jehoahaz (jē-hōa'hăz)

Jeremiah (jēr-ē-mī'ah)

Jezebel (jēz'ē-bēl)

Kadesh (kăd'ēsh)

Karchemish (kahr'kēm-īsh)

Karnak (kăr'nak)

Kassite (kăs'site)

Kazar (kă-zahr')

Kengi (kēng'ī)

Khalifa (kā'lif-ă)
 Khalupsaru (kā'loop-sah'rū)
 Khartoum (kār-toom')
 Khedive (kā-dēv')
 Khufu (koo'foo)
 Kimmerians (kīm-mēr'ī-āns)
 Kish (kīsh)
 Kobad (kō'bad)
 Kochome (kō-chō'mē)
 Kudur-lagamar (kūd'ūr lăg'ă-măr)
 Kudur - nankhundi (kūd'ūr nank-
 hoon'-dī)

Lagash (lă'găsh)
 Layard (lă'ărd)
 Lebanon (lēb'ă-nŏn)
 Lesseps (lă'sēp; *Eng.*, les'ēps)
 Libya (līb'ē-ă)
 Lugal-zag-gisi (lū'găl zăg gī'sī)
 Luliya (lū-lī'yă)
 Luxor (lüks'or)
 Lydia (līd'ī-ă)

Magian (mă'jē-ăn)
 Mahdi (mă'dē)
 Mamelukes (măm'ē-lūkz)
 Manetho (măn'ē-thō)
 Marduk (măr'dūk)
 Maroetis (mă'ro-ē'tīs)
 Medea (mē-dē'ă)
 Media (mē'dē-ă)
 Medjliss (mēdg'liss)
 Megiddo (mē-jīd'dō)
 Melkarth (mēl'kărth)
 Memphis (mēm'fis)
 Menes (mē'nēs)
 Mer-en-ptah (mēr en' tah)
 Merenra (mē-rēn'rah)
 Merodach (mē-rō'dak)
 Mesopotomia (mēs'ō-pō-tă'mī-ă)
 Moabites (mō'ab-ites)

Moloch (mō'lök)
 Muzaffir-al-din (müz-ăf'ir ăl dīn)
 Nabonidos (na'bō-nē'dōs)
 Nabopolassar (na'bō-pō-lăs'săr)
 Nadirkuli (nah'dēr-koo'lē)
 Naram-sin (năr'ăm sīn)
 Nasr-el-Mulk (nahs'r ėl moolk)
 Nebuchadnezzar (nēb'ū-kăd-nēz'zăr)
 Nectanebus (nēc-tă-nē'būs)
 Nephherites (nē-phēr'ī-tēz)
 Nineveh (nīn'ē-vē)
 Ninus (nī'nūs)
 Nippur (nīp'ūr)
 Nitokris (nī-tō'krīs)
 Nothus (nō'thūs)

Ochus (ō'kus)
 Ophir (ō'fēr)
 Ormuzd (ōr-mūzd')
 Papyrus (pa-pī'rūs)
 Pasha (pă-shă')
 Pepy (pēp'ī)
 Persepolis (pēr-sēp'ō-līs)
 Petra (pē'trah)
 Pharaoh (fă'rō *or* fă'ră-o)
 Philistines (fī-līs'tīnes)
 Phoenicia (fē-nīsh'ī-a)
 Piankhi (pī-ănk'ī)
 Psammetichus (sam-met'ī-kus)
 Ptah (tah)
 Ptolemy (tōl'ē-mī)
 Pul (pŭl)
 Pygmalion (pīg-mă'lī-ŏn)
 Rameses (ră-mē'sēz)
 Rhodope (rōd'ō-pē)
 Saladin (săl'ă-dīn)
 Sapor (să'por)
 Sarchedon (sar-kēd'dŏn)
 Sardanapalus (sar'da-na-pă'lus)

Sardis (săr'dis)
 Sargon (sar'gôn)
 Sassanian (sās-sā'ně-an)
 Scythia (sĭth'i-a)
 Seleucidæ (sě-leu'si-dā)
 Seleucus (sě-leu'kūs)
 Semiramis (sě-mĭr'a-mĭs)
 Semite (sēm'it)
 Semites (sēm'ites)
 Sennacherib (sen-năk'er-ib)
 Sesostriis (se-sôs'tris)
 Sethos (sĕth'ôs)
 Seti (sĕ'ti)
 Set-necht (set' nekt')
 Severus (sě-vĕ'rŭs)
 Shah (shah')
 Shalmaneser (shăl'ma-nĕ'ser)
 Shashanq (shă'shănk)
 Sheiks (shĕks; *Arabic*, shāk)
 Shinar (shĭ'nar)
 Shishak (shĭsh'ăk)
 Sidon (sĭ'don)
 Sinai (sĭ'nĭ)
 Sirdar (ser-dăr')
 Smerdis (smĕr'dĭs)
 Soter (so'ter)
 Soudan (sōō dăn')
 Suakim (swă'kĭm)
 Suez (sōō-ĕz')
 Sumer (sū'mĕr)
 Sumu-abi (su'mu-ah'bĕ)
 Susa (soo'să)

Syria (sĭr'i-a)
 Tabriz (tah-brĕz')
 Tanite (tăy-nĭt)
 Tarshish (tar'shish)
 Teheran (tĕ-hrăn')
 Tel-el-Amarna (tĕl ěl ă-mahr'nă)
 Tewfik (tŭ'fik)
 Thebais (thĕ'bă'is)
 Thebes (thĕbz)
 Thothmes (thōth'mĕs)
 Tiglath-pileser (tĭg'lăth pĭ-lĕs'ĕr)
 Tigris (tĭ'grĭs)
 Tirhakah (tĭr'ha-kah)
 Tomyris (tōm'ĭ-rĭs)
 Turanian (tŭ-ră'nĭ-ăn)
 Tyre (tĭre)
 Uenephes (u-en'e-fee'z')
 Ur (ĕr)
 Uru-ka-gina (oo'roo kah gĭ'nă)
 Usertesen (ŭ-sĕrt'ĕ-sĕn)
 Utica (yŭ'tĭ-că)
 Valerian (va-lĕ'rĭ-ăn)
 Wolseley (wōōlz'lĭ)
 Xerxes (zĕrk'zĕz)
 Xoite (zōi'tĕh)
 Zama (zah'mă)
 Zarathustra (ză-ră-thoos'tră)
 Zend-Avesta (zĕnd' ă-vĕs'tă)
 Zenobia (ze-nō'bĭ-a)
 Zoroaster (zō-rō-ăs'tĕr)





THE SPREAD OF CIVILIZATION—GREECE

Chapter XIII

THE EARLY DAYS—ÆGEANS AND ACHEANS

[*Authorities:* Angelo Mosso, "The Dawn of Mediterranean Civilization," "The Palaces of Crete"; Hall, "The Oldest Civilization of Greece"; Chrestos Tsountas, "The Mycenaean Age"; Schliemann, "Mycenæ"; Grote, "History of Greece"; Curtius, "History of Greece"; Thirlwall, "History of Greece"; Ridgeway, "The Early Age of Greece"; Gladstone, "Studies on Homer"; Herodotus, "History"; Thucydides, "History of the Peloponnesian War"; Freeman, "History of Federal Government in Greece and Italy"; Mahaffy, "Rambles in Greece," "Social Life of the Ancient Greeks," etc.; Gardner, "New Chapters of Greek History"; Bartlett, "The Battlefields of Thessaly."]



FOR many centuries the name of Greece has been surrounded with a halo of glory. When we look back upon the Greeks of the fourth and fifth centuries before Christ, we find ourselves facing a people equalling the civilized nations of today in intellectual keenness and power. The earlier nations of Babylon and Egypt we regard as having been still in the childhood of the human race; but these Greeks were men.

Spiritually, they did not reach to our modern standards of life and ethics; but artistically and intellectually they were our equals. Sculptors and architects today still study and imitate the surviving Grecian works of art. Our ablest thinkers look back with admiration to the arguments of Socrates and the philosophy of Aristotle. Moreover, it was these Greeks who first of all the world seem to have evolved republican principles. They first saw how to protect the masses of men in their freedom from the tyranny of the powerful few.

Government "by the people," which is the theory and the glory of our own state, was first evolved and safeguarded and made sure in the little "city states" of ancient Greece. Hence the study of these Grecian people, of what they did and how they learned to do it, has always been one of the most fascinating chapters in the story of the past.

The last twenty years have greatly enlarged our knowledge, and almost wholly changed our views, of the early story of the Greeks. When Grote and Curtius wrote the great nineteenth-century histories of Greece, it was deliberately proposed to count Greek history as beginning with the first clearly dated Olympic games in 776 B.C.; everything before that was to be rejected as purely legendary. But today the researches of recent excavators, the studies of modern scientists, have revealed to us such a mass of facts and of suggestions as enables us to reconstruct quite clearly the Greece of fifteen hundred years before Christ and even to catch glimpses of a far earlier period. The historian who formerly began with Sparta and with Athens as the first mighty cities of Greece, now pushes these aside as belonging to the closing period of Greek life, and opens his account with the names of the cities of Knossus, Argos, and Mycenæ.

Knossus, so far as we yet know, was the earliest seat of Grecian civilization. This ancient city stood not on the mainland of Greece, but on the largest of the Grecian islands, Crete, whose people have so recently been rescued from Turkey and reunited with the kingdom of their own race. At Knossus excavations of the last few years reveal that there was a city of rich and splendid civilization at least as far back as 2500 B.C. Beyond that we can trace remnants of the earlier generations slowly developing from barbarism during many centuries. Twelve thousand years ago the site of Knossus was already inhabited by a race of fishermen who were what scientists call autochthonous, that is, we have no evidence of their coming from any other place; they seem to have grown up with the soil. They were of the aboriginal race which was spread over the whole Ægean region.

These earliest traceable people of the Ægean islands were a short dark-skinned folk, who continued, though with some admixture of other races, to be the chief stock of the Greeks whom we meet in historic times. These Ægeans seem to have progressed toward civilization in Crete more rapidly than elsewhere; probably because in those days every man was the enemy of every other outside his immediate tribal circle, and the Cretans were sheltered by the ocean from the invasion of other races. Gradually in their peaceful homes they learned seamanship; they established trade relations with the earlier Egyptian dynasties; and by 2500 B.C. they had become a mighty people under a king whose name has been preserved to us by later Greek legend, as Minos.

Minos, King of Crete, becomes thus the earliest Greek whose life and rank and personality we can even vaguely reconstruct. His palace at Knossus has been unearthed, and shows that he was no petty city-king, but that his sway extended over the whole broad island of "hundred-citied Crete," as later poets called it. He was probably high-priest as well as king, ruling his people chiefly through their religion. They worshipped a female deity, the "Great Mother," the productive force of Nature, and they symbolized this Mother by a sort of double axe which we find stamped upon their ornaments and buildings. Theirs was a cruel worship, involving public sacrifices of human beings made to savage bulls before a crowd of people; or perhaps the sacrifice was to a bull-headed idol such as the Moloch of the Phœnicians. The later Greeks who had been tributary to Crete long remembered these sacrifices; and we come upon traditions of the "Minotaur" or Minos bull in many places.

Later legend said of Minos that he was the first man to establish himself as king of Crete, and that he gave the Cretans their earliest code of laws. He also established a navy and with it conquered other islands, building up an Empire of the Sea. He was finally slain in Sicily while warring there.

Another name connected by tradition with Minos is that of Dædalus, the first great architect. At the command of the king, Dædalus built the wonderful palace whose remains we know. It was called the Labyrinth, and sheltered not only the royal court, but also the monster, the Minotaur, who could never find a way out from among its thousand winding passages. Dædalus was also the earliest sculptor and inventor. Legend said that in an effort to escape from the tyranny of Minos he built himself a pair of wings and flew on them from Crete to Sicily. It was in pursuit of him that Minos invaded Sicily. With Dædalus in his aerial flight went his young son Icarus, on a second set of wings; but Icarus, in his delight, flew too high and the sun melted the wax with which his wings were fastened on, so that he fell into the sea and was drowned. This is the earliest tale we have of man's ages of endeavor to conquer the air.

Turning again to what we really know of Crete from modern excavations, we learn that a Cretan form of civilization spread over the other islands and over the mainland of European Greece. The artistic skill of this age as shown by its pottery and sculpture was almost, if not entirely, equal to that of the later and more celebrated Greeks. The people had even a method of writing, not by letters, but by word or syllable signs, a language which we find on their inscriptions and have not yet succeeded in deciphering. They had apparently no knowledge of the strong metal iron, but had discovered and employed the softer metal copper, and had even learned to mix it with tin and so harden it into bronze. Of this they made themselves armor and ornaments and weapons.

Thus they were in what we call the "Bronze Age," which almost everywhere preceded the "Iron Age."

The first city of European Greece to which we know positively that the Cretan civilization spread was Argos. This celebrated town was situated on the southeast coast of Greece, facing toward Crete, just where a fertile and beautiful farming valley stretches back from the head of a deep and sheltered bay. Here, perhaps, the Cretans planted their first colony; and here at all events was erected a celebrated religious shrine, renowned among the earliest Greeks and still traceable by its ruins today. It is called the Argive Heræum, or temple to the goddess Hera, the great mother, presumably the same Mother Nature whom the Cretans worshipped. Argos was remembered by the European Greeks as their oldest and once their greatest city. And in the list of gods whom they finally created for themselves, they represented Hera, or Juno, as we have learned from the Romans to call her, as the chief goddess, the wife of the god of heaven, Zeus or Jupiter.

We cannot trace all the details of the progress of civilization among these European Greeks. But the central fact of it is quite clear. About 1500 B.C. they were invaded and partly conquered by a foreign and much ruder race from the heart of Europe. These people are called in Grecian legend the Achæans. Cretan civilization was almost destroyed by these semi-barbarians. They were apparently a Celtic or Gothic race. They were few in number and soon blended with and were lost amid the mass of Greeks. But they had been tall and blonde, very different from the small and dark-complexioned Ægeans; and the characteristics of the Achæans occasionally reappeared in their descendants. They represent the magnificent physical type on which the famous Greek statues were modelled; and as we gaze on these beautiful figures we must remember that they represent not what most of the Greeks were, but only the ideal which they admired.

The Achæans did not conquer all Greece; though they succeeded in destroying most of its Cretan culture. The Athenians, for instance, made it their boast in later years that they had never surrendered to foreigners, that they represented the pure Greek stock. And perhaps we may trace to this fact their artistic supremacy. Nevertheless, in the course of centuries the two races blended everywhere, and it is to the ensuing social organization of Achæan kings and Ægean peoples that the Greek legends refer. It is of them that Homer sings. They fought the war against Troy.

Before that celebrated war, the old Cretan supremacy had wholly disappeared. The gorgeous palace of Minos at Knossus was destroyed about 1500 B.C.—perhaps by some of these Achæan invaders. Argos also lost its early leadership to the neighboring city of Mycenæ, built close beside it, but higher

up the valley, farther from the Argive source of strength, the sea, and occupying a more commanding hill-top. Mycenæ, though not founded by the Achæans, was adopted by them as their capital, their chief city. Excavations there reveal a civilization quite gorgeous in its way, but far below that of the earlier Cretan days.

We approach what is called the "Heroic Age" of Greece, which extends roughly from 1500 to about 900 B.C. Up to this point we have spoken chiefly of what our modern scholars have gathered from their search amid Greek ruins; but we come now to our book knowledge of the Greeks, to the legends sometimes wholly fanciful, sometimes with considerable basis of historic truth, which we read in Homer and the other ancient poets. The Homeric songs were probably chanted in their first rude form about 1000 B.C. by minstrels who preceded Homer. The tales deal chiefly with the great war against Troy, which ended about 1184 B.C.; but they tell also of earlier events, as do the songs of other later poets. Thus, from them all, we gather a full knowledge of what the Greeks knew, or at least believed, about themselves, their ancestors, and their gods.

They called themselves *Hellēnes*, or sons of *Héllen*, a name which probably came in with the Achæans; for the earlier Greeks were called *Pelasgians*. The name *Greeks*, by the way, was never heard in ancient Greece. It is a name which the Romans first gave these people on meeting a single minor tribe who were so called. We of later years have ignorantly adopted the Roman name, To themselves the Greeks were always *Hellenes*.

They had invented, or gathered from other peoples in their earlier experiences, a whole family of gods, in whom the listeners to Homer quite positively and religiously believed. These gods were supposed to live on the summit of Mount Olympus, or rather, in the heaven which it upheld; for Olympus was the highest mountain known to the Greeks, towering as it does quite two miles above the sea on the northern border of Greece. Chief of these gods of Olympus was Zeus, or, to give him his later Roman name, Jupiter. Indeed, as all these gods have become much more commonly known by their Roman names, let us use these customary names, merely remembering that they are not the Greek ones. Zeus is Jupiter, the Thunderer, the king of heaven and its storms and lightnings. He was probably the chief god of the Achæans, brought by these invaders from their northern home; for he is much the same as Odin, or Woden, the Scandinavian chief god.

Perhaps it was in the process of harmonizing Achæans and *Ægeans* that Hera, the ancient "Great Mother" of Crete and Argos was represented as the wife of Jupiter, the queen of heaven. Juno is her Roman name. Jupiter had also two older brothers, the more important of whom was Neptune, the ruler of the sea. It is worth noting that Neptune was also an ancient *Pelasgian* or

Ægean god. The Ægeans had been sailors; the Achæans were not, so the latter readily accepted into the god-family this Ægean monarch of the ocean.

The third of the brothers was Pluto, who ruled over Hades, the world of the dead. The Greeks had learned to believe in an after-life; but they thought of the after-life as one of darkness and dreariness. There, good folk and bad were all assembled in one world. The bad suffered punishments adjudged to them by Minos, the old Cretan king, who was supposed with his brother, Rhadamanthus, to give laws to the dead, as once he had given them to the living. The souls of the good in Hades did not suffer, yet they had little joy in that idle world where they lacked all of the physical pleasures of sunshine, eating, drinking, and so on, which the Greeks most highly prized. So the Greek clung to life and its beauty and physical strength; and he dreaded old age and death, and shut them from his thoughts all that he could.

All the local deities of special places were also given places in this broad god-family. Thus the goddess Pallas Athene, or Minerva, to whom the Athenians were specially devoted, was declared to be a daughter of Jupiter. Then there was the old Pelasgian sun-deity Apollo, who had a shrine at Delphi. He was declared to be a son of Jupiter. His city, Delphi, lies on the slope of a huge mountain, Parnassus, amid the rugged chasms of which there was hidden a very ancient oracle, which prophesied the future in Apollo's name. What this oracle originally consisted of we do not know; but volcanic vapors arose from a cleft in the mountain, and a priesthood gathered round these and interpreted the meaning of the god and his promises to his worshippers. Faith in this oracle must have far antedated the Achæan invasion; for its commands were not only accepted by the leaders in the Trojan war, they were then venerated for their age and were blindly obeyed by all the Grecian people. Indeed, the worship of this oracle formed one of the main bonds of unity and nationality among the Greeks.

The great god Jupiter was supplied with ancestors as well as descendants. A whole series of legends told of his father Chronos, and his grandfather, Saturn, or Uranus, each of whom had once been the supreme god, but had been dethroned by his descendants, after bitter warfare. And back of all these generations of gods there still loomed dimly in the Grecian mind the ancient figure of Earth herself, the producer of all things, the forgotten "Great Mother" of the Cretan worship.

These tales of wholly superhuman beings formed the Greek religion. Of more immediate historic value were their stories of their own doings, their hero tales, which had undoubtedly a foundation in actual occurrences. Earliest of these, and doubtless to be regarded as purely imaginary, are the stories of the creation of man. These tell us that two of the ancient gods, or Titans,

grandchildren of old Uranus, were Prometheus and Epimetheus, Forethought and Afterthought. They aided Jupiter in his war against the older gods, for Prometheus clearly foresaw its issue. When Jupiter was victorious, he set the two brothers to creating subjects for him upon earth. Epimetheus rushed eagerly into the work and made all the animals, endowing one with the greatest swiftness, another with supreme strength, and so on, till there were no superlative qualities left. Meanwhile Prometheus, going more slowly and earnestly to work, made man out of the earth itself. He copied his creature in figure after the gods, and set him upright, so that while the other animals looked downward and saw the earth, man looked upward and saw the heavens. Then Prometheus, finding no superlative physical qualities left to bestow upon his creature, took fire from the sun and gave that to man, so that by its use he could conquer all things for himself, force earth to give up her secrets, and find out for himself all the sciences and arts.

By means of this precious possession of fire, men became so powerful that Jupiter began to fear lest they should drive him in his turn from the throne of the universe. At first they had divided with him all the spoils of their labor, and all the beasts they slew. But Prometheus, by a clever stratagem, arranged the carcass of a bull for sacrifice so that the good meat and hide were in one small heap, and the bones, the entrails, and all the waste matter, in what seemed a far large and more valuable heap. Jupiter was then called to select which portion should always be his in a sacrifice. He chose the large and worthless mass, but he never forgave Prometheus for the trick thus put upon him.

Jupiter now began to think seriously of destroying men altogether, so powerful had they grown and so defiant. But, first, he planned a means of weakening them. Apparently as yet there had been no women, but only men. Now, calling all the gods of Olympus to help him, Jupiter framed a woman, giving her every grace and beauty. When the work was finished and had been sufficiently admired, he named her Pandora, which means the gift of all the gods, and sent her down to men. Epimetheus welcomed her most gladly, though Prometheus had warned him to accept nothing which came from Jupiter. Pandora brought with her a casket which she had been forbidden to open; but no sooner was she established among men than curiosity overcame her scruples, and she peeped into the box. Immediately, when the box was opened, there sprang out of it all the ills of human life, the sicknesses, the bodily weaknesses, the faults of character and temper. Only Hope remained within the casket to cheer mankind.

Afflicted by Pandora's box of evils, men became so feeble that Jupiter no longer feared them. He took fire away from them, and when Prometheus stole some of it from heaven again, Jupiter punished the great Titan by binding him

to a rock where a vulture tears forever at his flesh. Yet Prometheus still remains the Friend of Man, and by his aid, the aid of Divine Intelligence, the Greeks still hoped that some day man would become the equal of Jupiter and all his host of gods.

Then comes the Greek story of the flood. Bereft of Prometheus' guidance, men and women grew so wicked that Jupiter sent a great flood which destroyed them all, except one good man, Deucalion, a son of Prometheus, and one good woman, Pyrrha, a daughter of Epimetheus. These two were preserved as being fit to live. The flood submerged all earth except Mount Olympus, where the gods lived, and Mount Parnassus, where Deucalion and Pyrrha found shelter. Then the waters withdrew, and from the oracle of Apollo on Parnassus came a voice commanding the two survivors to people the world anew with more worthy inhabitants. They were told to begin by casting behind them "the bones of their mother." Deucalion shrewdly interpreted this strange oracle as referring to the stones, the bones of Mother Earth. So as he and Pyrrha left the oracle, they tossed stones over their shoulders. All that Deucalion threw took form as men, those of Pyrrha became women. She was slighter than Deucalion, and threw smaller stones, so women have ever since been less of stature than men.

The son of Deucalion was that Hellen from whom all the later Greeks claimed descent. Yet it is notable that even in their legends they retain the traces of their divided race. On Hellen's family tree there is a distinct place assigned for each Achæan hero. But the heroes of the older Ægean people are never traced from Hellen. Each one is given independent origin as the child or grandchild of some god. Thus we have a fairly positive way for deciding of each hero in the stories that follow whether he was in truth Achæan or whether the memory of him had been preserved from older non-Achæan days.

Of these non-Achæan heroes there are five so prominent in Greek story that they are worth remembering. The earliest of these is Orpheus, the fabled son of Apollo. Orpheus first brought music among men, and taught them to know the gods, whom they had forgotten.

The second hero is Cadmus, who is notable among the other figures of tradition as being the only one who was reckoned as not being of Greek race at all. He was said to be a Phœnician, who came to settle in Greece and brought with him the art of writing by means of the alphabet. The alphabet of Cadmus consisted of only sixteen letters, A, B, C, D, E, F, I, K, L, M, N, O, P, R, S, T; and to these, men gradually added another ten.

Cadmus, like Deucalion, consulted Apollo's oracle on Parnassus, and was commanded to found the city of Thebes. As he went forth to do so, he encountered a monstrous dragon, or serpent, which was sacred to Mars, the god of war. The dragon slew the followers of Cadmus, whereon he attacked it, and,

after a terrific combat, slew it. He then sowed the dragon's teeth like seed, and from them grew up a crop of armed men, who fought together until all but five were slain. Then these five helped Cadmus build his city.

In this story we have clear record that colonists of Phœnician blood came among the Greeks, who thus were not of pure race, and were themselves aware of this. If you will look on your map for Thebes, you will find it near Mount Parnassus in middle Greece; and close beside it lay another city, Orchomenos. The latter had been the old Ægean capital of the region. Thebes was a later city, whose people only very slowly won their way to be admitted and reckoned as genuine Greeks.

Cadmus became king of Thebes; but by slaying the serpent of Mars he had brought a curse upon himself and all his descendants. One after another they came to tragic ends. The most celebrated among them was Œdipus, whose story became a favorite theme among the later poets and dramatists. Œdipus was foredoomed by the Fates to slay his father and commit other awful sins. Knowing this, his father endeavored to kill the babe at birth; but the child was rescued and brought up secretly. When grown to manhood Œdipus learned of his doom, and, to avoid it, fled from the adopted father whom he supposed was his own. Meeting his real father by chance, Œdipus was attacked by him and slew him. The young adventurer then journeyed on to Thebes and there completed the catalogue of his fated sins upon his unknown family. For these unconsciously committed horrors he afterward suffered awful agonies, pursued in the name of justice by the vindictive gods.

At one time Œdipus was made king by the Thebans, and saved them from the Sphinx. This Grecian monster had no connection except in appearance with the Egyptian sphinxes. The Greek Sphinx was a living, man-eating horror, half tigress and half woman. It haunted the roads near Thebes and propounded a riddle to each person it met. No one could answer the riddle and each unfortunate who failed was promptly devoured by the Sphinx. Œdipus went out to meet the monster, to match it with his sword or with his wit. The Sphinx asked him its riddle, which is worth remembering as the very oldest known conundrum in the world: What is it that goes on four legs in the morning, two legs at noon, and three legs in the evening? And Œdipus saw the point and answered, Man; for he crawls in childhood, walks erect in maturity, and hobbles with a cane in old age. The Sphinx, despairing at finding some one cleverer than she, killed herself; and Thebes was free.

Turning from Cadmus and his descendant, Œdipus, a fourth great hero of the old Ægeans was Perseus. He was a son of Jupiter by a daughter of the kings of Argos, the city which, you will remember, had been chief in Greece in the early Cretan days. Perseus, like Œdipus, was doomed to destroy an ances-

tor, his grandfather, the king of Argos. So Perseus was also exposed at birth and rescued by the charity of strangers. His adventures are, however, more mythical than those of *Œdipus*. As one of the very earliest of heroes he combats, as did *Prometheus* and *Cadmus*, not with men, but with gods and super-human monsters.

Perseus was sent to slay the terrible Gorgon, *Medusa*. There were three of these Gorgons, members of the ancient race of gods. *Medusa* had been beautiful, but she offended *Minerva*, who turned the Gorgon's hair to living snakes, twined about her head. She went mad and ravaged the world. So terrible was her frenzied stare, her beauty surrounded by the hissing serpents, that a mere glance at her turned men into stone.

To slay her Perseus borrowed the shield of *Minerva* and the winged sandals of *Mercury*. Then he visited the *Grææ*, three withered old crones, also of the god race, who dwelt at the edge of the underworld. They had but one eye among them, and passed it to each in turn. Perseus stole the eye and only returned it when they gave him the helmet of *Pluto*, god of *Hades*, which was in their charge and which made its wearer invisible.

With the helmet to hide him, with the winged sandals to enable him to fly through air at the speed of thought, and with the shield of *Minerva* to guard him, Perseus approached the Gorgon. He dared not look at her; but with head turned away he saw her in his shield, which served as a mirror. Thus he cut off her terrible head and carried it away with him.

Perseus then rescued the maid, *Andromeda*, from a sea-monster, and fought against her countrymen. Wherever men opposed him, he had but to hold up before them the Gorgon's head, and immediately they turned to stone. One exploit which he thus accomplished was against the giant *Atlas*, who was fabled to hold the heavens and all the stars upon his shoulders. *Medusa's* head turned *Atlas* into the huge mountain of that name in northern Africa, which continued with its passive bulk to uphold the sky just as the living *Atlas* had. Having conquered all his enemies, and killed his grandfather, Perseus became king of Argos; and his great grandson was *Hercules*, the most celebrated of all the ancient heroes, the great typical figure of *Ægean* Greece.

Hercules was also a son of *Jupiter* and of a princess of Argos. Before the birth of *Hercules*, *Jupiter* decreed that a descendant of Perseus born that day should be king over all the Greeks. So *Juno*, who presided over births, and who was from the first an enemy of *Hercules*, delayed his birth and hurried that of another child of the kingly line of Argos. Thus the latter, a cousin of *Hercules*, became king. *Jupiter* then decreed that if *Hercules* should achieve twelve great "labors," to be imposed upon him by the king his cousin, he should, after his death, be made immortal and become one of the gods themselves.

We can scarce pause to tell of all the wonderful deeds of Hercules, but, briefly stated, his twelve labors were: First, he must kill the lion which haunted the forests of Nemea, and could not be hurt by the arrows of a mortal. Hercules boldly attacked the beast with a club, but his terrific blows produced no effect, whereupon he flung aside his weapon, and with his naked hands strangled it to death. From that time Hercules wore the skin of the lion as his armor.

The second labor was to destroy the Lernæan hydra, a monster whose many heads immediately grew again when they were cut off. Each head had a mouth which discharged a subtle and deadly venom. This monster was killed by Hercules with the help of his friend, Iolaus, who, with a hot iron, seared each neck as its head was cut.

The third labor was to catch the stag of Diana, famous for its fleetness, its golden horns, and brazen feet. The fourth was to bring alive to his cousin a wild boar, which ravaged the neighborhood of Erymanthus. The fifth was to cleanse the stables of Augeas, king of Elis, where three thousand cattle had been confined for many years. This was accomplished by turning the rivers Alpheus and Peneus into the stables. Since, however, Hercules had gone to the king and offered to perform the task for one-tenth of the cattle, keeping secret the fact that the labor had been imposed upon him by his cousin, the latter refused to count it among his labors.

The sixth labor was to destroy the carnivorous birds with brazen wings, beaks, and claws, which ravaged a district in Arcadia; the seventh was to bring alive to Peloponnesus a bull famous for its beauty and strength, which Neptune, at the prayer of Minos, king of Crete, had given to him in order that he might sacrifice it; but Minos refusing to do this, Neptune made the bull mad, and it ravaged the island. Hercules brought the bull on his shoulders to the king, his cousin, who set it free. This was the monster which was afterward known as the Minotaur.

The eighth labor was to obtain the mares of Diomedes, king of the Bistones, in Thrace, which fed upon human flesh. The ninth was to bring the girdle of Hippolyta, queen of the Amazons. The Amazons were a nation of warlike women, very famous in Greek legend. They killed or sent to other lands almost all their male children, and the women had everything their own way. They were the laborers, the hunters, the soldiers of their country; and a very fierce and strong race they proved themselves. Their queen received Hercules kindly and promised him the girdle; but Juno roused the Amazons against him, and a desperate struggle followed, in which Hercules took the girdle, slew Hippolyta, and made sail homeward.

The tenth labor was to kill the monster Geryon and bring his herds to Argos. The eleventh labor was to obtain the golden apples from the garden of the

Hesperides. These were sisters who, assisted by a dragon, guarded the golden apples which Juno had received on her marriage with Jupiter from the old Mother goddess. Hercules slew the dragon and stole the apples, which were afterward restored to Juno. Another account, however, says that Hercules was aided by Atlas in this adventure. Atlas, whom Perseus had turned to stone, must have resumed his human shape. For he offered to get the apples if Hercules would hold up the sky while he was gone. The hero agreed and actually supported the vast burden for a moment; but, fearing Atlas might leave him there forever, he bade the giant resume the load for a moment while Hercules adjusted a shoulder pad for himself. When Atlas thus took back his task, Hercules sped away. Because of this legend, the name of *Atlas* was introduced into geography. A geographer in the sixteenth century gave the name atlas to a collection of maps, probably because the figure of Atlas supporting the heavens had been shown on the title-pages of many such works.

The twelfth labor was the most dangerous of all, being that of bringing the three-headed dog Cerberus from the infernal regions, where he kept guard over the entrance. Pluto, ruler of that dismal place, told Hercules that he might have Cerberus, provided he used no weapons to master him, but employed simply his own strength. Hercules made the monster captive and brought him to Argos, to his cousin, who was so terrified by the sight that he ordered the monster removed, whereupon Cerberus sank out of sight into the earth.

Hercules had now freed himself from his servitude, but he added many exploits to his "Twelve Labors," such as his battles with the Centaurs, and with the giants; his aid of the expedition of the Argonauts, his liberation of Prometheus, and his victorious wrestling-match with Death. After many amazing adventures, Hercules, overtaken by misfortune, placed himself upon a funeral pile on Mount Æta, and commanded that it should be set on fire. Suddenly the burning pile was surrounded by a dark cloud, in which, amid thunder and lightning, Hercules was carried up to heaven, where he became reconciled to Juno and married Hebe, the cup-bearer of the gods.

We turn now to the stories of the Achæan heroes, the descendants of Hellen. These tales are obviously of later date. They deal not with gods and giants, but with men. They have a flavor of real history. Most noteworthy of the earlier tales is the "Voyage of the Argonauts." This gathers the names of almost all the former heroes and represents them as taking part in a sea expedition under an Achæan leader. Perhaps it is an echo of real conditions, of an event which must have profoundly impressed the real Achæans. Coming from their inland home, they learned from the Ægeans the navigation of the waters, and undertook, with their new subjects, allies rather than servants, their first naval adventure. What wonder that the event impressed them and became a

legend, into which were gradually introduced all the heroes of both races? The story is of Jason, a descendant of Hellen, and a prince in the Greek kingdom of Thessaly. The king, Jason's uncle, desired to be rid of him—Jason being, as usual in such tales, the rightful heir to the throne. So the king commanded the youth to bring him the "golden fleece." This was the skin of a golden ram, which was kept as a talisman by the king of Colchis, the very farthest land of which the Greeks knew, way off at the eastern end of the Black Sea.

Realizing the magnitude of his task, Jason sent through all the cities of Greece to ask for help; and all the noted heroes of the race gathered to his call. There were fifty of them in all, including Hercules and Orpheus, the Athenian hero Theseus, and the wise Nestor, who survived to take part as an aged counsellor of a later generation in the war with Troy. Jason built a great boat, the *Argo*, capable of holding all his friends, the biggest ship the Greeks had ever known. From it the voyagers were called the Argonauts.

They had many dangerous adventures, as, for instance, when they sailed through the narrow strait, the Bosphorus, which opens into the Black Sea. Here there was a floating island, and so narrow was the passage that often the two rocky shores were swept together with a crash by wind and tide. Jason sent a dove through to test the passage, and the cliffs clashing just behind her, let her through with the loss of her tail feathers. So the Argonauts accepted the augury; and as the cliffs separated on the rebound, they rowed with all their might and just got through, as the bird had done, the closing shores breaking off their rudder.

They reached Colchis at last; but the conditions which its king demanded of them before giving them the golden fleece were so impossible that despite all their efforts they must have failed but for the king's daughter, Medea. She fell in love with Jason, and lent the Argonauts her aid. She was a sorceress, and by her magic art she guided Jason to the fleece and drugged the dragon which guarded it. Then she and the Argonauts fled with their prize, but so closely pursued by the Colchians that they could not turn back home, and so perforce continued their voyage eastward, into unknown waters.

The Greeks thought of the world as being flat, a sort of circular continent surrounded by water, the vast enclosing stream or river of the ocean. The Mediterranean and Black Seas they supposed cut through the middle of this island earth, communicating with the ocean on the west by the Strait of Gibraltar, and on the east through the Black Sea. About this last point we now know that they were wrong; evidently they had not thoroughly explored the Black Sea, though they knew of some of its ports, like Colchis. Hence the Argonauts were represented as sailing out into the ocean stream to the eastward and then northward around Europe, always pursued by the Colchians. So

at length, after many adventures, pursuers and pursued got back into the Mediterranean Sea from the west; and the Colchians, despairing of ever finding their way home again, settled down as colonists.

The Argonauts came on past the isle of the Sirens, who, by their wondrous singing, lured all sailors to death. Here Orpheus saved the heroes by playing on his harp and singing so loudly that he drowned the Sirens' voices. And thus in the end the adventurers got back to Greece, having been the first and only men thus to sail around the outer border of the earth.

The remainder of the story of Jason is not pleasant. Medea, to enable the Argonauts to escape, had carried off her little brother; and, as her father's ships pursued them, she cut the child in pieces and threw his limbs one by one into the water, so that the father stopped to gather them. Jason began to fear rather than love her. When the pair of them got back to Thessaly, she slew Jason's aged father, and by her magic arts restored him not only to life, but to youth and vigor. She then offered to do the same for the king, Jason's usurping uncle. But when the king was dead, she refused to bring him back to life again, and so Jason was made king. His dread of Medea constantly increased, and at length he deserted her. She in revenge slew their two children, his and hers, and fled back to Colchis.

Such were the accounts which the Greeks believed of their own early days. We come now to their great story of the Siege of Troy, which in its general outlines is real history, the actions attributed in it to the gods being only such as a religious man would naturally accept as explaining the doings of the mortals. Homer begins the tale with the gods, explaining how they sowed enmity among mankind. Jupiter had decided that men were once more growing too numerous and powerful, so he resolved not only to plunge them into war, but also to involve the gods themselves in the quarrel, that it might be pursued to the bitter end. Therefore, in the counsel of the gods he introduced a golden apple to be given "to the fairest." Naturally, his wife Juno claimed it. So also did Venus, the beautiful goddess of love, and Minerva, the sternly fair goddess of wisdom. They agreed to refer the question to the decision of a young shepherd lad, Paris, who was really a son of the king of Troy. Each of the goddesses tried to bribe their young judge with promises of gifts. Venus proffered him the fairest woman in the world to be his wife for ten years; and Paris decided in her favor. The other two goddesses determined to be avenged upon him.

Now, the most beautiful woman in the world was Helen, the daughter of the king of Sparta in Greece. All the princes of Greece were wooing her. Chief among the wooers was Agamemnon, prince of Mycenæ, which you will remember was at this time the most powerful city of Greece, the main seat of the Achæan power. Then there was Menelaus, the brother of Agamemnon, and

a host of others. Helen chose Menelaus, who wedded her and became king of Sparta. Then Venus, in fulfilment of her promise, sent Paris to Sparta. He, the handsomest man of his time, and Helen, the most beautiful woman, fell in love with each other at sight; and she fled with him to Troy. Menelaus summoned the other Greeks to his aid. All the princes who had wooed Helen had vowed to aid her husband if any one injured him, so now all of them gathered for the war with Troy. Agamemnon, as king of Mycenæ, was chosen as their leader.

Let us pause to review the situation. Troy was not a fancy of the poets; it was a really existing city. Its remains have been discovered and explored. They lie on the coast of Asia Minor close to Europe, just across the narrow strait which we call the Hellespont, leading from the Ægean Sea toward the Black Sea. Troy, then, we know to have been a rich metropolis, which was actually plundered and destroyed about the time assigned for the Trojan war (1184 B.C.). Its people were of the old Ægean race, akin therefore to the Greeks, though possibly less touched by the Cretan culture, and with no mixture of Achæan blood. We may take for granted these chief facts, that the European Greeks attacked Troy, that they were led by Agamemnon, an Achæan, king of Mycenæ, and that most of their chieftains were of Achæan race. They destroyed Troy; they laid waste all of the surrounding region; and after ten years of rapine they returned to Greece, carrying many captives, and leaving the Ægean peoples of the Asiatic coast exhausted and well-nigh exterminated.

Of the minor details of the story, we can not feel equally assured. The chief figures of the war as later Greeks knew them were those already mentioned, and the two poetical heroes, Achilles, who dominates Homer's "Iliad," and Ulysses, or Odysseus, who is the centre of his "Odyssey." Achilles is the only superhuman figure of the tale. He was the son of Peleus, of Thessaly, one of the Argonauts, and of Thetis, a sea-nymph. At his birth his mother held him in the fire to sear away the mortal part of him and make him all immortal like herself. Or, according to another legend, she dipped him in the River of Death, and thereby made him impervious to weapons. In either case she held him by the heel, so that his heel remained mortal or unprotected, and there alone could he be injured.

Achilles is the great fighting hero of the Greeks. While his compatriots were besieging Troy, he led his own Thessalian troops against the other Asiatic cities, the allies of Troy. These he captured and destroyed one after another, and then at last, after nine years of fighting, joined the other Greeks. Hitherto they had barely held their own against the mighty Trojans; but now, with Achilles' help, they renewed the contest, confident of victory. Achilles, however, quarrelled with King Agamemnon and remained brooding in his tent.

Without him the Greeks proved no match for the Trojans and their great warrior leader, Hector. He put them to flight and slew the bosom friend of Achilles. Then at last the mighty Greek warrior roused himself, and, coming forth in fiercest anger, fought with Hector. All of the gods took part in the combat. Juno and Neptune had previously aided the Greeks. Minerva, the enemy of Paris and of Troy, now aided Achilles. Apollo sought to shield Hector. At last Jove himself enforced his decree that final victory must rest with the Greeks. Hector was slain; and with this victory of Achilles, Homer ends his song of Troy.

From other poems we gather further details. The Trojans continued to resist. Their aged king, Priam, had many sons, and, though Hector, the greatest of them all, was slain, there remained Paris, who was no mean warrior. Then there was Æneas, whom the Roman poet, Virgil, represents as the founder of Rome. These held the Greeks in check. The Ethiopians came to aid the Trojans. So also did the Amazons; and though the queen of these latter was slain by Achilles, he himself perished soon afterward. He was shot in that vulnerable heel of his by an arrow from Paris; or perhaps the fatal dart was sent by the god Apollo himself, the archer of the sun, who had befriended Hector.

The capture of Troy was at last brought about by Ulysses, the hero of Homer's second great poem. Ulysses was the wisest and shrewdest of all the Greeks. He was king of the island of Ithaca, which lies on the west coast of Greece. He had been one of the suitors of Helen, but soon withdrew from the contest for her hand, perceiving that she who was wooed by so many was likely to prove a most unsatisfactory wife for any one. Instead, Ulysses turned to Penelope, the cousin of Helen, less dazzlingly beautiful, but far more admirable.

Happy in his kingly home and his devoted wife, Ulysses had been most unwilling to leave both for the siege of Troy. When the messengers came to summon him in accordance with the oath which he and the other suitors had made to protect Helen's husband, Ulysses put them off by pretending to be insane. He yoked a horse and a bull to a plow, and began plowing up the sand of the seashore and sowing it with salt, crying out that soon he would have a fine crop of salt waves. The messengers despaired of holding this madman to his promise. But Palamedes, who, next to Ulysses, was accounted the shrewdest of all the Greeks, took the little infant son of Ulysses and Penelope and laid the babe in the path of the father's plow. Ulysses turned his team aside to save the child, and then the messengers saw that this supposed madman knew very well what he was doing. So he had to go with them; but he never forgave Palamedes, and long afterward brought about his death.

Ulysses was noted for other qualities as well as craft. In the games held at the siege of Troy, he outran the swiftest of the Greeks. After the death of

Achilles he outmatched the strongest of the Greeks in battle; and the armor of Achilles was awarded to him as having achieved more than any one else against the Trojans. Finally it was Ulysses who hit upon the stratagem by which Troy was captured.

At his command the Greeks built a huge horse of wood, in which he and as many other warriors as possible concealed themselves. The rest of the Greeks pretended to give up the siege, and withdrew from the city. The exultant Trojans rushed out to explore, and roamed through the abandoned camps. Gathering round the gigantic horse, they stared at it in wonder and amazement. Then a Greek, who had remained behind for that purpose, came out of his hiding-place, and declared himself a deserter from his countrymen. He told the Trojans that the colossal horse was a magic animal, and that so long as they kept it their city could not be captured. The delighted Trojans seized hold of the monstrous thing to drag it within their walls, though numerous warnings came to stay their folly.

Cassandra, one of King Priam's daughters, possessed the power of looking into the future, but unhappily she always seemed to be prophesying evil, and therefore was discredited. Sometimes you hear a person called a "Cassandra," which is another way of saying she is a prophet of evil. When Cassandra saw the intention of her countrymen, she wrung her hands, and begged them to leave the huge structure alone; but they were so happy over the seemingly triumphant ending of the long war that they only laughed at her wailing.

* Among the Trojan priests was Laocoon, who added his warnings to those of Cassandra, saying that he distrusted the Greeks always, but most when they left gifts. The priest drove his spear into the wooden horse, and all were startled by hearing a groan from within. In truth, one of the hidden Greeks had been wounded by the spear. Then Jupiter, having determined on the destruction of the city, bade Neptune send two enormous serpents, which came gliding up out of the sea, and strangled Laocoon and his two sons in their coils.

Nothing could check the infatuated Trojans. The great wooden horse was dragged into the city. The guilty Helen suspected what it contained, and, lingering near the monster in the twilight, she called to the various Greek chieftains alluringly, imitating the voices of their wives. One of them called out in answer; but meanwhile, in the darkness of the night, the Grecian army had again silently surrounded the walls. The Greeks within the wooden horse rushed out and opened the gates to their comrades, who burst into Troy. The celebrated city was thus captured and reduced to ashes.

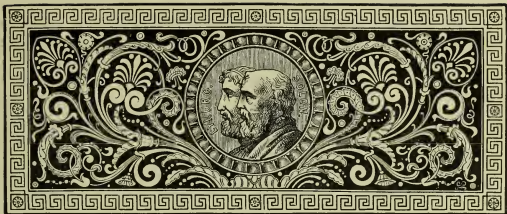
Many and savage were the outrages committed by the ravaging Greeks upon the foes who had so long withstood them. Helen, however, whom one would have thought the worst offender, was pardoned. Varied excuses for her were

offered by the later Greek poets. She had been under a spell laid on her by Venus; or she had been a helpless victim; or, most remarkable of all, she never went to Troy at all, but was carried off by Venus and kept hidden in Egypt while a magic image of her was given to Paris and deceived the Greeks. At any rate, she was restored to Menelaus, the reunited pair visited Egypt together in harmony and then returned to a peaceful life of domesticity in Sparta.

Few of the other Greek leaders were so fortunate. Almost every one of them, having been absent from his own kingdom for over ten years, returned to find tragedy of one sort or another. Agamemnon was murdered by his wife, who had found another love. As for Ulysses, the god Neptune had taken offence at him, and would not let him cross the seas at all to return to his beloved Penelope. One storm after another drove him from his course. One by one his followers succumbed to privation and disaster, until he alone returned to their native home, after an absence of twenty years. He had been in the country of the lotos-eaters, a dreamy land, where fruit fell constantly around the people for their sustenance, and none ever worked, but drowsed in idleness until old age and death ended their worthless existence. He had been among the cannibals, among the Cyclops, great giants with only a single eye. He had withstood the enchantments of Circe, a famous sorceress, who turned all men who visited her into beasts; and he had even visited the underworld of Hades.

During all this time his wife Penelope had sadly awaited his return, watching across the waters; and her pathetic figure has become typical to us of all wives who have to watch and wait. Her friends tried to persuade her that he must be dead, and many suitors gathered in the palace. They became clamorous, insisting that she choose a husband from among them, to take Ulysses' place and rule the country. To evade them, she said she must finish a wonderful shroud she was weaving for her aged father; and on this she undid each night what they had seen her finish in the day. So that now, any work always being labored on, but never advancing, is called "Penelope's web."

At last the suitors would not longer be put off. They declared there should be a great feast, and they would force her to wed whichever of them proved able to bend Ulysses' great bow. At the trial an old beggar-man came in; and, in drunken sport, amid sneers and taunts, they allowed him also to try the bow. The beggar was Ulysses himself, home at last, though ragged, worn, and solitary; and he, who had matched himself against giants, was not likely to be awed or overcome by these idle roisterers. He bent the bow and sent an arrow through their leader. His weeping wife recognized him. His young son, Telemachus, joined him, and together they drove the drunken mob from the palace. Ulysses was the last survivor of all the great chiefs who had fought against Troy.



THE LAW-GIVERS

Chapter XIV

THE DORIAN INVASION AND SUPREMACY OF SPARTA



WE begin to pass from the Heroic Age to a period of much clearer vision and more definite knowledge, though we can not yet account this knowledge as positive history. Let us pause, therefore, for a moment's clearer picturing of this land of Greece in which great deeds were to be done. Geographically you will understand Greece if you compare it to your own right hand, outspread back uppermost. So spread it resembles the peninsula of Greece extending southward into the sea. Only, to complete the picture, you must imagine a deep narrow cut slashed straight across the middle of the hand, severing it almost in two and reaching from beneath the little finger across toward the thumb. That cut is the Gulf of Corinth, and south of it the well-nigh severed end of the hand is the Peloponnesus, the most ancient world of Greece.

Those four fingers stretching right out into the sea are four rocky mountain ranges, and between them, watered by fair rivers, are three valleys extending well up into the land. Each of these valleys was the site of a celebrated city. The easternmost, near the forefinger, held two, Argos, the earliest of all Greek cities, and Mycenæ, which for a time under the Achæans usurped the supremacy of the valley from Argos, but lost it again in later days. The middle valley was the land of Lacedemonia, the country of Sparta. In the western valley lay Messene, Sparta's chief rival during several centuries.

The short thumb of this outstretched hand is the peninsula of Attica, and between it and the forefinger lie the Salonic Gulf and the famous island of Salamis. Facing this gulf, near the base of the thumb, stands Athens; and on the muscle joining thumb and forefinger stood Corinth, with its back to that deep slashing cut which we have called the Gulf of Corinth. North of this gulf there were other little Grecian states. Bœotia, with its capital of Thebes, occupied the root of the thumb. Beyond it, extending to the wrist, lay Thessaly, with Mount Olympus at its border to serve as the wrist bone. Between Thebes and the Gulf of Corinth rose the ridge of Mount Parnassus, with the little city of Delphi and its oracle. Further east, north of the Corinthian Gulf, lay other states, Doris, Ætolia, and Acharnania, which at first were a forest-covered wilderness barely recognized as Greek. While up above the wrist lay Macedonia, which had fairly to fight its way into the Grecian family.

From somewhere in this northern region, there came about the year 1100 B.C. another invasion of Greece not unlike that of the Achæans. The Greeks themselves spoke of this as the "Dorian Invasion," and said that the Greeks of Doris entered Peloponnesus and conquered several of the cities there. Greek legend also calls this invasion the return of the grandchildren of Hercules, and says that the hero's race having been exiled by their jealous relatives now returned in the third generation and reconquered their rightful rank. Viewed in this light the struggle almost seems like a returning wave in which the ancient Ægeans—for Hercules, remember, was of the older stock of heroes—reconquered their Achæan conquerors.

Our scientists, however, incline to think that both of these explanations were put forward by Greek vanity; and that the "Dorian Invasion" was really a second migration, like that of the Achæans, of non-Grecian folk from the heart of Europe. They were a race who had learned the use of iron, which had been scarcely, if at all, known to the Greeks before. And the superior armor and weapons of the new-comers enabled them to establish themselves through most of the Peloponnesus. Probably they were of ancient kin with the Achæans, and so amalgamated with them readily enough, this kinship resulting in their being thought of as the descendants of the Greek Hercules, now returning to their own. At any rate, there was here a further infusion, though probably a small one, of Celtic or Gothic blood among the Greeks, and this Doric invasion caused wide changes in the location of the little Greek tribes or nations, changes which we can plainly trace.

So the Bronze Age ends and the Iron Age begins. And the Greeks fight with greater vigor and success. But their culture sinks even lower than the Achæans had dragged it down. In Crete we saw how the splendid old palace of Knossus had been devastated in 1500 B.C. It was rebuilt and lived in once

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